

Vedic Academy Series—No. 8.

ALL ABOUT
VEDIC ACADEMY

An Indigenous Educational Institution intended
to promote the study of Comparative
Religion and Sociology

STARTED BY

PANDIT G. KRISHNA SASTRI

Editor, "Vedic Lore" and "Vedic Academy" Series,

Formerly, Editor of the "Arya Siddhanta Chandrika," the
"Madras Chronicle," and the "Hindu Heritage;"
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Balabodhini, Jivachintamani,
Yogadarpana and
other works.

VEDIC MISSION HOME

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VEDIC ACADEMY

is an Indian sociological institution specially interested in matters educational, literary, and religious. It advocates the cause of "our indigenous system of Education." Charging fees for education was considered sinful by the Rishis who held that of all charities that of imparting free education is the most excellent. This Academy is therefore interested in arranging to impart free education to all alike on ancient Hindu lines. Free education includes elementary education as well as an all-round higher education which is a perfect training of the body, intellect and character and which is primarily concerned with our domestic, social and national welfare. In other words, *that free education and culture which the *dr̥vijās* of old, who were nation-builders, received in the ancient gurukulas, has to be modernised and utilised by us, because the world is now a big family of which India is one of the main branches.*

The Academy hopes :

- (1) *To spread free elementary education among boys and girls through its Dharma-prachara Pāṭhasāla ;*
- (2) *To regenerate the first three Āśramas (or orders of life) through Bharadvājaśrama, Gāyatri Mandir and Sāṅkhya-Yogi Math ;*
- (3) *To diffuse useful knowledge and propagate Dharma through the Vedic Mission ; and*
- (4) *To carry on its literary work through its Tract and Book Society.*

The *Asrama* is intended to encourage and promote indigenous higher education and to regenerate *Brahmacharya* through its Upâdhyâya Pâthasâla.

The *Mandir* will give sufficient opportunities for the house-holder in charge of it to live, and to induce others to live, the ideal house-holder's life ; to make the necessary preparations for the next higher stage in which he is required to devote the rest of his life (as a Sankhya-Yogin or ideal devotee) to the service of humanity ; and to impart higher education to the senior students of the Academy, both by precept and example.

The retired-house holder or eremite attached to its Math will have ample scope for living the ideal hermit's (or Sankhya-Yogin's) life devoted to the service of Humanity for the sake of God-realization, and for doing unselfish work for the material and spiritual welfare of others, through the Mission, and its Tract and Book Society. Sanyasa is not recommended by this Academy as it is discouraged in the Gayatri Rahasya and Yogasara of Appayacharya.

Vedic Mission Home is intended to give free board and lodging to the senior students, teachers, and workers of the "Academy and Mission," to enable them to devote their full time and attention to their allotted work.

All branches of the Academy (the Asrama, the Mandir, and the Math) will together form the nucleus of the future "South Indian Gurukula."

Vedic Academy and Mission are maintained by voluntary contributions from patrons, members, sympathisers and disciples.

Its Constitution

The Governing Body (or the Executive Committee) will manage and control all the affairs of the Academy under the guidance of its Governor or Rector.

The Head of the As'rama, Mandir or Math will be the Governor or the Rector according to seniority. Of the remaining two junior heads, one will be the manager of the Vedic Mission Home, and the other the General Secretary of the Academy.

Five members of the Executive Committee and all the members of the Sub-Committees (excepting the Presidents) will be elected from among the ordinary members of the Academy.

Any of the heads (of the As'rama, Mandir or Math) ; any Honorary-member, Life-member or Patron ; or, any Trustee or Director of the Academy, may (and no outsider shall) be elected as a President, Vice-President, Secretary, Treasurer, Accountant, Auditor, or Superintendent of the Academy.

All matters will be decided by the majority, and the President will have a casting vote.



Educational Work

The great teachers of the world have, without exception, attached the highest importance to the purity of mind and body, and also to the formation of character. These can be secured only by Samskaras. By life-long Brahmacharya alone can these samskaras be perfected. A Brahmana (and

in fact every man) has to observe Brahmacharya for life, in any Asrama. Brahmacharya is now nominal, much abridged, and often neglected by Brahmins who are expected by the ancient sages to lead an exemplary life of self-sacrifice. Though poor in lucre a Brahmana is expected to be rich in lore.

It is said that he *who neglects the study of the Vedas, who is devoid of right conduct, who is indolent, and who eats forbidden food, is harassed by disease and death.*

Self-sacrifice, right conduct, control of the senses, non-injury, charity, and self culture—these conjointly enable a seeker after God to see the divine within.

Without godmen, (i.e., typical Brahmanas, Buddhists, Christians and others) the world will become all the more unhappy.

Every Vedic sacrament ends with a prayer "*For the welfare of the cows and the Brahmins and for the peace and happiness of the world.*" This prayer is evidently for the reason that the cow by its milk, and the Brahmana by his self-sacrificing life, always minister to the comforts of humanity. To us, the *Brahmin*, the *Buddhist*, the *Christian* etc., are inter-changeable terms. The words connote the same ideal life required to be lived by nation-builders and seekers-after-truth.

The revival of Brahmacharya being an urgent necessity, the Bharadvaja Asrama has decided to start the nucleus of a *gurukula* suited to the requirements of the South Indian people. The Academy proposes to utilise the present primary-school-period (of five years) for the more solid primary and secondary education of the *gurukula* system. It has been found by experience that the boys can

be taught within two years to read and write Sanskrit, English, and Vernacular characters, to learn the rudiments of arithmetic, to get by heart useful hymns, and prayers, and also portions of *Amara*. In another three years the students can easily be taught a little more of Sanskrit, Vernacular and English, as well as select portions of the Vedas. Along with such study, the students may be taught the *acharas* or the natural laws of health, as well as the rudiments of "plain living, and high thinking" in practical life.

After this period of five years the student may be allowed to leave the *gurukula* to join the First Form of an English School or a Sanskrit College to specialise English or Sanskrit study. Those who want to continue their studies under the *Asrama* scheme, will be admitted into its Anglo-Vedic section for specialising their studies in the Vedic, Sanskrit, English, and Vernacular literatures, with a view to qualify them to become Vedic teachers, household priests, and Vedic Mission preachers. Our Training College is primarily intended for the benefit of those successful students who come out of the South Indian Veda Pathasalas, and such will be admitted into it as stipendiary students.

The Vedic Academy has a suitable reference Library of select books, and an unpublished literature of its own, in English, Tamil, and Sanskrit, to enable the teachers to do their educational, literary, and religious work, with great facilities, according to the funds available for the purpose.

Hindu system of *Education* and *Marriage*; and the three orders of life, are alike spiritual and sociological in their character; and are planned in such an admirable manner as to allow every person (man, woman, or child) at least one chance in life for all-round self-improvement.

The Hindu sociological institutions (such as caste, etc.) are pre-eminently conducive to social order and happiness, being based on the economy of human life. In point of plain living and high thinking the Hindus are second to none in the world.

* * *

Need of Pathasala Scholarships

In a correspondence headed "Benefactions of Nattukottai Chetties" that appeared in the columns of the "*Hindu*," dated 17th December 1913, an English-knowing member of that community, pleaded for the introduction of English education in their Pathasalas (see supplement to Vedic Lore, Part iii, p. xiii). It is not at all likely that the custom-ridden managements of the Veda-Pathasālas of Southern India, will allow the introduction of English into their Institutions.

It will, indeed, be a move in the right direction if a few patriotic gentlemen connected with the managements of these Pathasalas, will arrange for the institution of one or two permanent scholarships in the name of each Pathasala, to be given to the boys that have completed their course therein, to enable them to continue and complete their studies in the Vedic Academy. The Academy will then undertake to give them an all-round training in English, Sanskrit, and Vernaculars for making them fit for the professions of indigenous teachers, preachers, and priests, in the course of a few years, and also to arrange to provide them, thereafter, with suitable means of respectable livelihood in India or elsewhere. Admission into the Training

College (or Upâdhyâya Pâthasâlâ) of the Academy is not restricted to the students of the South Indian Pathasalas. Any student will be admitted into it, if he secures the necessary scholarship for the purpose, and if he is found fit to be trained for the work.

In the Training College of the Academy, the student will be taught the essence of the 108 Upanishads, and of the Smritis, Itihasas, Puranas, Agamas and Darsanas. He will also be taught Comparative Religion and Sociology, and sufficient English to express himself clearly. He must learn a little of business methods and office work. He will ultimately, be trained for the work of a teacher, priest, or preacher as he chooses. He will have to make a comparative study of the different systems of Vedanta, before his course is completed in five, six, or seven years as the case may be. In fact the ancient gurukula system of education will be followed here as far as possible.

If a dozen Nattukottai Chetties will step out of their usual track, and come forward to do the needful in the matter, their benefactions will, indeed, add their quota to the future National prosperity of India. Those who set apart endowments for this purpose will be elected as Trustees or Directors of the Academy (for life) according to the amounts contributed.

This item of educational work was originally proposed and planned for the Vedic Mission by its founder, two years ago; and it was strongly supported and highly recommended by Mrs. Besant (see Press Opinions on another page). Afterwards, the institution of the Vedic

Academy became a necessity for the reasons mentioned in "Our Indignation System of Education" by the writer.

The Founder of the Vedic Academy and its Mission has given up his family life, and become a religious and literary recluse, attached to his hermitage, the Bharadvaja Asrama, for carrying on his future writing and teaching work, based on the Sankhya-yoga literature (the crowning glory of Vedanta) and for enriching the Vedic Academy which is interested in starting Free Elementary Schools, village libraries, and small cottage industries.

Vedic Lore, the Organ of this Academy, will contain selections of such of the modern Scientific and Sociological ideas of the West as will make the nearest approach to the temporal and spiritual ideas of the Orient. It will be divided into five sections :—

i. *Peace and plenty*—will contain selections from the writings and Commentaries of Appayâchârya and others.

ii. *Concerning Higher Life*—will contain selections from the writings of Wilton Hack, and others who deal with the Basic Principles of Brahmanism, Buddhism, Christianity, Islam, and other great Religions, with editorial notes and comments, in the light of Sankhya-yoga teachings.

iii. *What the critic says*—will be mostly selections and extracts from modern scientific and literary works throwing light on the ancient teachings of the Rishis.

iv. *Vedic Academy*—will contain useful notes on Brahmacharya, on the activities of the Bharadvajâsrama, and on the ways and means of regenerating the Brâhmana household and priesthood.

v. *Supplement*—will contain information for strangers, book-lists, donations and subscriptions, accounts, and other

items. Sections iv and v will be given separate paging. "Vedic Lore" will be converted into a monthly or quarterly when Funds permit.

* * *

Conditions of Membership

1. Persons paying at least a sum of Rs. 500 in a lump, will be Patrons for life.

2. Persons paying at least Rs. 100 in a lump, will be Life-members.

3. Persons paying at least Rs. 50 in a lump, will be honorary members for life.

4. Ordinary members have to pay an admission fee of Rs. 5 each, and an annual subscription, of Rs. 3 each, payable in advance for the whole or any part of a year. The year of the Academy begins on the 1st July. Ordinary membership will cease in case of default of payment of the annual dues before the 1st October, every year.

All members will have one vote each and all will be entitled to get the publications of the Academy at half prices.

* * *

Endowments

A person making a permanent endowment of Rs. 50,000 or more, in lands, buildings, or cash, will be a trustee for life.

A person making a permanent endowment of Rs. 20,000 or more, in lands, buildings, or cash ; will be a Director for life.

All endowments are to be made in the name of the Vedic Academy (which includes the As'rama, Mandir, and Math).

The wishes of the Trustees, Directors, and Patrons of the Academy, will be respected and followed by the Committee, as far as possible.

* * *

Vedic Mission

From the standpoint of a Christian Missionary.

Dr. Farquhar spoke of the Vedic Mission (see p. 135 of his "Modern Religious movements in India") as follows :—

"In 1886 a movement called Sadharana Dharma
 "arose in Madras, and has continued active until to-day.
 "The adherents of Sadharana Dharma declare their belief
 "in Paramatman, or the supreme self, his government of
 "the world and of individuals, and the possibility of
 "realising Him by the development of one's moral and
 "physical powers and the use of them for the good of
 "humanity ; and they promise to work for their own
 "progress and the advancement of humanity. The follow-
 "ing sentences come from the prospectus of the organi-
 "zation.

"The Common Path (Sadharana Dharma) is open to
 "people of any creed. Those who profess other faiths
 "need not disclaim them when they adopt Sadharana
 "Dharma. Sadharana Dharma aims not to establish
 "uniformity but unity in variety throughout the different
 "cults and sects of India, and by and by of the whole
 "world.

" In 1909 this organization was included in a wider body called the Vedic Mission.* This new organization has two divisions, Vedic Dharma, and Sadharana Dharma the former purely Hindu, the later for every body and any body. For a time they were affiliated with the Bharata Dharma Mahamandal but its orthodoxy was too stiff for the Vedic Mission. The following sentences allude to that fact.

" We take this opportunity of informing the public that our Mission has nothing to do with so called Hindu Orthodoxy and Priesthood. Nothing short of thorough religious reform based on 'Vedic Monotheism' will satisfy us.

" We do not want to please those orthodox people that may be indifferent or opposed to the spread of Sanskrit and Religious education as well as the right kind of spiritual knowledge among the non-Brahman castes and the depressed classes.

" The work is as follows :—

" The Mission has three branches of work, viz., (i) *Educational*—for spreading secular and useful religious knowledge among the masses, (ii)† *Medical*—pertaining to the Ministry of Healing (the sick in body and mind), and (iii) *Literary*—including the study of comparative Mythology, Theology and Philosophy. The Mission advocates the cause of Vedic Religion and Philosophy.

* This is now included in a still more wider body called the Vedic Academy.

† The word "religious" has since been substituted for the word "medical" as the former includes the latter too

"They have what they call a Vedic Mission College* for training preachers and teachers, and they publish a good deal of literature.

"The leaders are Pandit G. Krishna Sastri and an Australian. There is a branch in Delhi, under Swami Sivaganacharya. Work is also being done in Australia. I find it impossible to make out how much is being done.

"The movement seems to stand nearer Arya Samaj and Sivanarayana's teaching than anything else.†

* * *

Vedic Academy

In the light of "Modern Religious Movements in India"

The coloured wrapper put on the cloth-bound volume entitled "Modern Religious Movements in India" published at New York, by Messrs. MacMillan Company, in 1915, contains, on its front page, the following note :—

"India has its religious problems as well as America and in this volume they are discussed, with the knowledge that comes of many years' close study. The various new religious organizations which under the impact of the West have arisen in the country in the last century are described and the efforts of the different sects and orders to accommodate their systems to the needs of modern times explained. The subject is of tremendous interest and significance to every student of religion, while Dr. Farquhar's treatment of it is masterly."

* It is now the Upadhyaya Pathasala or Training College attached to the Vedic Academy.

† See my reply "Dr. Farquhar's mistake" in Vedic Lore, Part V.

In the same volume, after the title-page and before the "Preface," is added the following note (in small caps):—

The Hartford-Lamson Lectures on "The Religions of the World" are delivered at Hartford Theological Seminary in connection with the Lamson Fund, which was established by a group of friends in honour of the late Charles M. Lamson, D.D., sometime President of the American Board of Commissioners for Foreign Missions, to assist in preparing students for the foreign missionary field. The lectures are designed primarily to give such students a good knowledge of religious history, beliefs, and customs of the peoples among whom they expect to labour. As they are delivered by scholars of the first rank, who are authorities in their respective fields, it is expected that in published form they will prove to be of value to students generally."

In this connection we must make the following general observations :—

Vedic Academy adheres to the principles of Hindu Sociological Science (called Hinduism) taught in the S'rutis, and explained in the Smritis, Itihasas, Puranas, and Agamas.

"Vedic Religion and Vedanta Philosophy applied to the various Indian conditions of life and society" is what is called Hinduism. It may be compared to an ocean into which all the rivers of life empty their contents.

The Sankhya-yoga literature contains the synthesis of all the systems of Vedanta.

Hinduism is the Banyan Tree (mentioned in the Bhagavad Gita) remarkable for its vast rooting branches; and Christianity (so much extolled by Dr. Farquhar) is but one of such branches. The Vedas are the eternal seeds of this Banyan Tree.

In the last chapter entitled "significance of the movements*" (See Appendix to this booklet) Dr. Farquhar has made several noteworthy observations (especially those that are printed in small pica) which deserve more than a passing notice from the leaders of Hindu Religions movements in India.

The Vedic Academy aims at preserving such ancient traditions and ideals as are still being handed down to the elect amongst us, through an unbroken line of teachers and disciples; and wishes to collect first hand information regarding those institutions that represent such traditions and ideals as are closely related to *matters industrial, economical and sociological*, and as are generally misunderstood and misrepresented by interested Christian Missionary Agencies that unconsciously provoke and promote domestic, social, racial, national, and international discord and hatred, that sap the ethical foundations of Christianity.

Dr. Farquhar, though not unaware of the fact that the Hindus were the first missionaries of the world, even long before the birth of the Christian Church, is evidently ignorant of the fact that all the time-honoured Hindu methods of religious propaganda are still current in Southern India in one form or other.

* Miss Allison, the Secretary of the Vedic mission, and its Tract and Book Society, and other leaders of "Modern Religious movements" are expected to meet the plausible arguments and misrepresentation of Dr. Farquhar who seem to look upon every exception as a rule.

Without caring to understand the sociological aspects of the Vedic Religion and Vedanta Philosophy, and purposely ignoring the fact that all the modern changes in India are due, not to Christian Missionaries, but mainly to economical and industrial causes, Dr. Farquhar has drawn all his wrong conclusions, and incorporated them in his books, perhaps with a view to satisfy his employers.

It is an open secret known to every one in India that he and his brother missionaries (with a very few honorable exceptions) are amply paid for their noble work *of belittling every other religion but their own blessed churchianity.*



Dr. Farquhar's Bias

This learned divine says, in one place, in his concluding chapter entitled "significance of the movements" that the five Hindu methods of religious propaganda that prevailed in India formerly are now superseded by missionary methods. On the contrary, I maintain that not only those five, but numerous others too, not known to him, are still current in India, and that the boasted missionary methods are, in their real nature, more economical, industrial or sociological than religious. Although the missionary knows very well that his preaching religion to the introspective Hindu is like carrying coals to New Castle, yet how can he give up his lucrative profession? My teacher and all his contemporaries, up to the year 1900, were using only the various indigenous methods. I am also closely

following them. Most of our people do not know English and do not also care for exotic methods. Dr. Farquhar and his brother missionaries, who are mostly scoffers and intruders and who will not therefore be admitted into the inner apartments of our households and temples, have no means whatever of knowing what all efficient ways we have for propagating the science and the art of Hindu religious life.

Under the heading "Dr. Farquhar's mistake" I have already pointed out some of his incorrect statements (see pages 69-71 of Vedic Lore, Part V).

In another place, in the same chapter, he makes the following bold assertions :

"Dayananda and Ramakrishna were monks ; but in neither case did any organised movement appear until monastic modes of efforts had given place to missionary methods. Keshab introduced Chaitanya's dancing and singing into Brahmasamaj, but they are of no service to-day as modes of propaganda. Only modern forms of effort are efficient. *The occultism of the new theosophy is the one outstanding method at present in use which is not missionary in origin, and, as far as one can see it is not Indian either.*"

Does Dr. Farquhar mean to say that the Gurukula and the Advaitas'rama are institutions copied from the missionaries ? Has the missionaries any Gurukula or Asrama till now ? Does the doctor know the nature of numerous kalakshepas that are generally notified in the "local news" columns of the daily papers here ?

The Hindus fully know the fact that the missionaries have learnt by experience that "modern forms of effort" are considered least efficient and most ridiculous by the former, and that therefore the latter have begun to copy indigenous methods.

It is indeed some consolation that the learned doctor himself admits that "the occultism of the new theosophy is the one outstanding method at present in use which is not missionary in origin." But what does he mean by the expression "the occultism of the new theosophy"?

Chambers's Twentieth Century Dictionary, a standard English Lexicon, defines occultism as "the doctrine or study of things hidden or mysterious—theosophy, etc." The new theosophy is but old wine in new bottles. Whether it is new or old, theosophy is only concerned with "the doctrine or study of things hidden or mysterious!" So are all the religions and philosophies which serve as so many bridges connecting the seen and unseen. Perhaps Dr. Farquhar's religion is an exception. If so, it must be materialism or utilitarianism. Christianity or any other oriental religion cannot possibly dispense with its occult side altogether. God is occult; angels are occult; so are also the "three in one," the Father, the Son, the Holy Ghost, and other mysteries. In fact religion itself is occult.

Perhaps Dr. Farquhar means that the "new theosophy" has a "new occultism" which is neither Christian nor Indian in character. If so, as the author of "Vedanta and Theosophy" I am bound to tell him plainly that *the occultism of the new* as well as the old *theosophy* or any other oriental religion *is* and has ever been *the one outstanding*

method at present as well as formerly in use which is not missionary in origin, and, as far as one can see, with clear eyes and unbiased mind, it is pre-eminently Indian or oriental.

I have carefully read the three volumes of the "Secret Doctrine." I have further digested its third volume for the use of "Vedanta and Theosophy" and found that "the occultism of the new Theosophy is mostly Indian. Owing to his preconceived notions, Dr. Farquhar is unable to come to impartial conclusions regarding matters connected with any other religion but his own.

If Christians are justified in believing that Jesus Christ is the only begotten Son of God, how can any one say that the Theosophical leaders are not justified in believing that Maru and Devapi are behind the Theosophical movement? All the leaders and most of the members of that Society believe that their Masters M. and K. H. are behind their movement from its very inception.

The Hindus discovered the introspective method many centuries ago, and introspection is part of yoga or occultism. There are numerous methods and grades in yoga and the various Indian schools do not all agree with one another in those methods and details. One may find most of the methods and grades of yoga mentioned in the "Secret Doctrine" and other works on Theosophy. We may therefore fairly conclude that the occultism of Theosophy is mostly Indian in origin.

Vedas and Vedantas abound in *Rahasayas* or Occult Matters; and no Indian Religion or philosophy based on.

Vedas and Vedantas is free from occultism. If so, how can the missionary, who is a stranger to introspective methods, influence the Indian religions? I therefore conclude that Dr. Farquhar, owing to his bias, has misread, and misunderstood the significance of the modern religious movements in India, and has consequently misrepresented them to his American audiences.

* * *

Vedic Academy and Mission Funds

All donations and subscriptions that may hereafter be contributed by Patrons, Honorary members, Life members, and others, directly or through the authorised Agents of the Academy and its Mission, should be made payable to the Manager, Vedic Mission Home, Mylapore, Madras

1. *Publication Fund*: All items of subscriptions and donations below Rs. 8 will be credited under this head—the amounts to be utilised for the publications of the Mission and its Tract and Book Society.

2-4. *Education, Religious, and Literary Funds*: All special contributions, endowments, or annuities to any of these three Funds, will be credited to that Fund.

The Education Fund will be utilised for the spread of free elementary education (of boys and girls) on indigenous lines, and for the working of the training college or the South Indian Gurukula (Bharadvajasrama).

The Religious Fund will be utilised for giving medical aid based on Nature Cure or the Hindu Science of healing, and for carrying on the work of the Mandir and Math—for the

preservation and development of the ancient Hindu ideals and character.

The Literary Fund will be utilised for the publication of Vedic Lore, and of the Vedic Academy series of rare and unpublished books in Sanskrit, Vernaculars and English, and for their free distribution among public Libraries and poor students.

5. *General Fund* : All other subscriptions, donations and contributions will be credited under this head—the amounts of which will be utilised for buildings, office charges, repayment of loans without interest, and other general purposes.

All sums sent without mentioning the purpose for which the contribution is made and without including them under any of the first four heads aforementioned, will be carried to the last head of account "General Fund."

G. KRISHNA SASTRI,

Founder.

* * *

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PRESS OPINIONS

"The Vedic Mission, founded by Pandit G. Krishna Sastri in 1909 seems likely to be a useful body; it is intended to circulate Hindu religious publications among the masses, and generally to strengthen Hinduism. One very important piece of work is being planned—the purification of the Brahmana priesthood. It is proposed to work through the Veda Pathasalas of Southern India, usually situated near important temples, though with separate funds and management. "They teach," says the Pandit, "the Vedas by rote and turn out characterless priests." The Vedic Mission proposes to utilise these schools, and to teach the boys "the cream of Sanskrit and English literature, so that they may grow up into good citizens. The plan is a very good one, for the machinery is ready to hand; the Hindu Maths should help instead of wasting their Funds in supporting idle hangers-on. This is the work which only Brahmans can do; I have often thought wistfully of the "temple priests," and the Brahmans who perform family ceremonies, and those who quarrel over the pilgrims to holy places, but the reform and education of these *must* be wrought from within by Hindu hands. No foreigner, however sympathetic and well-meaning, can interfere without impertinence. I heartily wish Pandit Krishna Sastri success in this gigantic, but most necessary task, and the more orthodox members of the T. S. should help him in every way if he visits their localities. Preparations for the work of the Mission began as long ago as 1882, and much devotion has been shown by its workers. We trust that it may go forward successfully and achieve its beneficent objects."

A. B. in the "The Theosophist"

"A vigorous effort is beginning, led by a well-known South India Pandit, Pandit G. Krishna Sastri, the Founder and head of the Vedic Mission, to utilise the Veda Pathasalas managed by the Maths for the provision of a better type of education than they now afford. According to the learned Pandit, the students at these schools are merely taught Sanskrit by rote, so that they may be able to officiate at the various Hindu ceremonies, temple and family ; further than this they are left uneducated. It is proposed that the Vedic Mission shall take over these schools so far as tuition is concerned, and shall educate the students in Sanskrit and English literature, turning out cultured men, who shall be good and useful citizens. This is a most desirable reform, and every one who has the uplift of India at heart should wish the Vedic Mission success. The financial support of these schools by the Maths would utilise some of the large funds which are now so often wasted "

A. B. in the "The C. H. C. Magazine"

Pandit G. Krishna Sastri, of the Vedic Mission, has issued another booklet of "Vedic Lore" containing a series of studies in comparative religion by Mr. Wilton Hack. The series comprises interesting discourses on "The Religious Outlook," "Training of the Young," "The Soul," "Present Necessity," "Light Universal and Individual," and so on. The booklet gives complete information with regard to the work of the Vedic Mission which has set for itself a very ambitious programme of which even if a tithe is carried out, much good will result for the advancement of Religious education and Sanskrit literature. It is intended to establish an Anglo-Vedic college and a Kanya-Vidyalaya or Girls' school under the auspices of the Mission. It has three branches of

work, educational, religious, and literary for all which purposes it wants Rs. 1,20,000 towards which subscriptions are invited

" *The Madras Mail* "

" The pages are full of good ideas, well put."

" *The C. H. C. Magazine.*"



NATIONAL EDUCATION FOR INDIA

From New India, Friday, December 1, 1916.

In view of the importance of education, we shall, on Fridays, devote a page of *New India* to the consideration of what should be the basis of Indian National Education. When the East India Company finally established itself in this country, there began a tendency to exploit western methods at the expense of the systems until that time prevalent in India, and the doom of the Pathashala and of the Madrasa was sounded in Macaulay's famous, but exceedingly short-sighted and narrow Minute. Thence forward the influence of the missionary has been dominant in matters Educational, especially in the extreme south and in the extreme north, for the missionary is of the same race and faith as the Government official, in whose hands are appointments and preferments. The missionary, Head Master or Principal, shares the social life of the rulers of the country, obtains lavish grants from abroad on the strength of what he is going to do, but never succeeds in actually accomplishing, and is in a position, therefore, to offer his students adequate teaching coupled with a reasonable likelihood of suitable service, when the college or school career is at an end. So powerful is he that his influence is sufficient, as we have seen,

to defeat an exceedingly reasonable conscience clause, recently submitted by one of the members of the United Provinces Legislative Council. Anywhere but in India, that conscience clause would have been accepted without question, but it is useless to disregard the obvious fact that neutrality in matters of religion is only a form, for common faith and common Nationality weigh down the balance, however much cold principle may attempt to keep the scales even.

Since the Home Rule movement, however, has come within the region of practical politics, the question of Education has necessarily become increasingly insistent. If we are not content with the present system of Government, are we content with the present system of Education? If the present system of Government deadens the life of the people, is not the present system of Education starving India's future? To both of these questions, the answer is daily becoming clearer and more unmistakable, and everywhere the quickening of the Nation's life-blood is challenging existing forms and well-established fetishes.

Among other things we want to know

1. Why States under Indian rulers are able to introduce free and compulsory education, while the British administration cannot ;
2. Why there are so many Europeans at the head of the various departments of Indian Education, when it has been well established in every country (save India) that a child can only truly learn from those of his own race ;
3. Why Indian children are deliberately deprived of many essential features of a thorough training for citizenship ;
4. Why the standards of examination in India are in general so much higher than elsewhere ;

5. Why no attention is paid to the medical and physical well-being of even the small percentage of young India which actually attends schools and colleges ;

6. Why India should be so backward as regards the industrial and scientific departments of Education ;

7. Why love of country is deliberately discouraged ;

8. Why the study of Indian history is so arranged that India's emergence from chaos is made to coincide with the advent of British rule, and her progress to depend on her substituting western ideals for the eastern spirit ;

9. Why the cost of education is made so prohibitive in view of the admitted poverty of the country ;

10. Why educational authorities persist in erecting expensive school houses and in requiring expensive apparatus, seeing that India's cry is for cheap education, and as much of it as possible everywhere.

Many more questions might be asked, including the question as to the place of religious education in the training of citizenship and the question as to the extent to which the missionary is to be allowed to interfere in that training of India's sons and daughters for Indian citizenship, save as regards the Christian community, but the above ten questions are vital.

The fact is that we have to revise the educational curriculum from top to bottom, and we must begin now to consider what should be the subjects of instruction. To start discussion, the following tentative suggestion may suffice :

1. The mother tongue.
2. Geography and History (together).

3. Natural science (including elementary botany, astronomy, and physiology).
4. Mathematics.
5. Sanskrit or Arabic.
6. English.
7. Constructive work (manual training) and Drawing.
8. Physical training—Boy Scouts, Cadet Corps, etc.
9. Religious instruction.
10. Music.

This for the school course, we need not at present trouble ourselves about the college courses or about the vexed question as to the age for specialisation. It is clear that up to a certain point there must be no so-called specialisation.

We shall be glad to receive the views of readers interested in educational questions, both as to the principles upon which Indian National Education should be based, and as to the text books which should be used. And we would specially invite the views of parents with regard to the relation between the parent and the school or college authorities.

* * *

विद्या ददाति विनयं विनयाद्याति पात्रताम् ।

पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततस्सुखम् ॥

* * *

APPENDIX

“MODERN RELIGIOUS MOVEMENTS IN INDIA.”

By J. N. FARQUHAR, M.A.

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CHAPTER VII

Significance of the Movements

I. The most prominent characteristic of the long series of religious movements we have dealt with is *the steady advance of the ancient faiths*. The earlier organizations were very radical indeed in the treatment they proposed for the troubles of the time, and adopted great masses of Christian thought and partice. But as the years passed, men found courage to defend an ever larger amount of the old theology, until a number undertook to prove every scrap of the ancient structure good. Hinduism, Islam, Buddhism, Jainism and Zoroastrianism each leaped up into new vigorous activity, every prominent sect experiencing a mysterious awakening. Finally, under the impulse of national feeling, the tables were completely turned : not only the religions but everything Oriental was glorified as spiritual and ennobling, while everything Western received condemnation as hideously materialistic and degrading. An immense quantity of literature pours from the press, and considerable sums of money are subscribed for defence purposes, above all for sectarian education.

Hence the Hindu, the Jain, the Buddhist, the Parsee and the Muslim are to-day filled with over-flowing confidence each in his own religion, a confidence which tends to be hostile to spiritual life as well as to a reasonable estimate of the old faiths. Many a man has a pride in his tone, and shews an arrogance towards outsiders, which are scarcely characteristic of health, whether religious or intellectual.

The Modern Review, perhaps the best and most representative of the monthlies at present, frequently contain a good deal of bombast ; and the youthful graduates who speak and write on Hinduism have usually far too much of Vivekananda's swagger about them. Hundreds of men of the student class, under Dayananda's influence, believe that the ancient Hindus were as far advanced in the natural sciences as modern Europeans are, and that they have invented not only fire arms and locomotives but telegraphs and aeroplanes as well.

Yet the arrival of the new spirit was necessary for the health of the country. The long decades during which not only the European but the cultured Hindu looked down upon the religion, philosophy and art of India effectually opened the door to the influence of the West, without which the awakening would have been impossible ; but they as effectually depressed the Indian spirit to a point at which the doing of the best work was impossible. Hence the return of self-respect was sorely needed ; and that has come since the twentieth century opened.

II. But there is another aspect of the situation which requires to be clearly realized. The triumphant revival of the old religions, with their growing body-guard of defence organizations, has been accompanied by *continuous and steadily increasing inner decay*. This most significant of all facts in the history of these movements seems to be scarcely perceived by the leaders. They believe that the danger is past. This blindness arises largely from the fact that they draw their apologetic and their inspiration almost entirely from Ramakrishna, Vivekananda, Sister Nivedita, Dayananda and Mrs. Besant ; and it is clear that neither capable thinking nor clear-eyed perception can be based on such teaching as theirs.

We shall here attempt only a very brief statement of the evidence for this inner decay in the case of Hinduism. While the apologists have been busy building their defences these last forty years, Western influence has been steadily moulding the educated Hindu mind and rendering it altogether incapable of holding the ideas which form the foundation of the religion. Hence we have many defences of idolatry but no faith in it. In spite of all that has been said in favour of the Hindu family, no educated Hindu has found any religious basis for pre-puberty marriage, for widow-celibacy, for polygamy, for the Zenana. The modern man simply cannot believe that his dead father's spirit comes and eats the rice-cake offered at the *s'raddha*, far less that his place in heaven is dependent on it. Much has been said to make caste seem a most reasonable form of social organization; yet thinking Hindus no longer hold that which is the foundation of the system, the doctrine that each man's caste is an infallible index of the stage of spiritual progress his soul has reached in its transmigrational journey. The Depressed Classes Mission is clear proof that Hindus no longer believe that the outcaste is a soul whose past record is so foul that physical contact with him is spiritually dangerous to the caste Hindu. What student believes that that is true of the European Principal and Professors of his College? Yet, if these things are incredible, caste has no religious basis left. Then the Vedic Schools are dying. Asceticism is clearly dying. The great Sankaracharya founded four monasteries, at S'ringeri, in Mysore, at Dvaraka in Kathiawar, at Badarinarayana in the Himalayas, and at Puri. In February last, at Rajkot, Kathiawar, I had a personal interview with the Sankara who is the head of the Dvaraka monastery. Instead of a fine company of intilligent men studying the Vedanta, he has only some half

a dozen boys of six or seven years of age as his disciples. They came marching into the verandah where we were seated, each little fellow dressed in a rough brown blanket and carrying the wand of a Brahmachari, and saluted the *acharya*. He also informed me that the Badarinarayana monastery is now extinct (*).

III. *The causes which have combined to create the Movements are many.* The stimulating forces are almost exclusively Western, *viz.*, the British Government, English education and literature, Christianity, Oriental research, European Science and philosophy, and the material elements of Western civilization; but the beliefs and the organization of the ancient faiths have been moulding forces of great potency. The Arya Samaj is an interesting example of the interaction of rationalism and modern inventions with belief in transmigration and the inerrancy of the Vedic hymns. Deva Samaj shews us Western evolutionary science in unstable combination with Hindu guru-worship. Theosophy is a new Gnosticism which owes its knowledge to Western Orientalists but takes its principles from Buddhism and its fireworks from occultism.

IV. While the shaping forces at work in the movements have been many, it is quite clear that *Christianity has ruled the development throughout.* Christianity has been, as it were, a great searchlight flung across the expanse of the religions; and in its blaze all the course, unclean and superstitious elements of the old faiths stood out, quite early, in painful vividness. India shuddered; and the earlier movements were the response to the revelation. But the same

* A great deal of evidence on the subject of the decay of Hinduism, is gathered in the author's *Crown of Hinduism*, pp. 34, 42, 113-15, 148-51, 177-87, 191, 273-6, 334-9, 342, 421-4, 446-7.

light which exposed all the grossness gradually enabled men to distinguish the nobler and more spiritual elements of the religions. Consequently the Hindu, the Jain, the Parsee, and the Muhammadan set these in the fore ground, crushed out the worst as far as possible, and sought to build up fresh organisations which should be able to bear the searching glare continually flung on them by the great Intruder from the West. Hence, while most of the material used in the reconstruction is old, Christian principles have guided the builders. In every case the attempt is made to come up to Christian requirements. Frequently the outcome is extremely slender ; yet the purpose can be seen. Christianity has been the norm ; and no part of the most orthodox movement is fully comprehensible except when seen from the Christian point of view.

1. Christianity has made men feel that the only possible religion is *monotheism*. The Brahma, Prarthana and Arya Samajes declare themselves as truly monotheistic as Christianity. Parsees and Muhammadans make the same claim. All the S'aiva and Vaishnava sects, and also the Sikhs, urge that they are true monotheists, yet their teaching recognises the existence of all the gods of the Hindu pantheon. Various forms of pantheism (for example, Theosophy, and the systems taught by Ramakrishna, the Radha Soamis and the Smartas of the South) demand recognition as monotheistic, on the ground that monotheism and pantheism should be reckoned as synonyms.* Why should theological terms be used with pedantic strictness? Finally, even in the case of atheistic forms of thought (for example, Jainism, the Buddhism of Ceylon and the teaching of the Deva Samaj)

* Mr. Shridhar Ketkar says this frankly. See his *Hinduism, its Formation and Future*, 47.

the vogue of monotheism is clear. People shrink from the word atheist. Individual Jains and Deva Samajists will affirm that all they mean is that they cannot see the necessity for a Creator ; while in Ceylon theistic phraseology is very common in all revival literature.

2. When this idea of the one spiritual God is held intelligently, it necessarily *excludes polytheism, mythology, idolatry, and man-worship*. Face to face with this powerful conception, the modern religious movements of India fall into three groups. The first of these contains the Brahma, Prarthana and Arya Samajes. All these have been so deeply influenced by the idea that they hold it in comparative purity, and along with the Parsees and the Muhammadans, summon all men to give up these degrading superstitions. Next come the Radha Soamis, the Chet Ramis, and the members of the Deva Samaj, who, though they have given up polytheism and mythology, have succumbed to man-worship, and will doubtless be led on by it to idolatry. In the case of nearly all the other movements, there is a desire to remain orthodox : so that polytheism, mythology, idols and guru-worship are all retained. Yet the effect of Christian criticism is noticeable. In most of the groups guru-worship, at least in its most degrading aspects, is carefully concealed. The modern thinking man is ashamed of it. Vivekananda and his fellow-disciples worshipped Ramakrishna, but Christian influence led them to minimize it : " We offer him worship bordering on divine worship." In the case of idols, the need of an apologetic is seriously felt, and numerous attempts have been made to reach a reasonable defence, attempts about as successful as Aaron's explanation of how the golden calf came into existence. No thinking man to-day can accept a phallic symbol as a worthy representation of the God of the

whole earth ; so Vivekananda asserted, without a vestige of evidence, that the linga is no phallus but a model of a sacred hill. The most pitiful allegorizations are put forward as defences of the mythology. In every case the apologetic confesses, in form, if not in words, that it is the Christian spirit which has to be faced.

3. The Christian doctrine that *God is the Father of man* and that every man is a child of God, with its corollary, that all men are brothers, is accepted with practical unanimity in all the movements. In the Brahma and Prarthana Samajes, and by Sivanarayana, those doctrines are seriously accepted and made the basis of a new life. But the force and pervasiveness of the teaching are seen still more clearly in the fact that in the case of all the other movements (with the exception of those which deny the existence of God) the doctrine is accepted and taught, even though other parts of the theology are radically inconsistent with it. The Saiva and Vaishnava sects claim the Fatherhood of God and the Brotherhood of Man as Hindu doctrines, and yet hold hard by the Hindu doctrine of the essential inferiority of woman, and the caste system with its inhuman laws for outcasts and Mlecchas. Theosophists, Radha Soamis, and Smartas, though they make the Supreme impersonal and unknowable, yet find themselves driven to call Him the Heavenly Father. The Christian doctrine of the love of God, which is a necessary element in the Fatherhood, passed into the teaching of the Brahma and Prarthana Samajes, and has deeply influenced most of the other movements. It has led to increased emphasis being laid on the doctrine of *bhakti*. The belief, that all men, as children of God, are brothers, and that morality may be summed up in the word brotherliness, has also worked wonders. Here is the secret of the strange fact

that men who still hold by the doctrine of transmigration and Karma feel increasingly that caste is wrong, and are being gradually driven, by their consciences, first to acknowledge that the untouchable outcastes are their brothers, and then, more slowly and reluctantly, to receive them as such. The same belief has given Indians a truer idea of the value of the human personality and shews itself in the conviction that an Indian of any class, is as great and valuable as a European, and in the new attitude to woman and children. This fresh way of looking at every human being is implied in all the activities of the new nationalism. Another implicate of the Fatherhood has made a tremendous impression. Every modern religious movement in India calls itself the religion for all men. What a striking result this is in India becomes clear only when one recollects what an extremely exclusive religion orthodox Hinduism is. Yet even the superlatively orthodox Bharata Dharma Mahamandala makes the claim of universalism, and offers to sell to any one the books which, according to Hindu law, must be seen by no woman and by no man outside the three twice-born castes. How is it that no such claim was ever made until Christianity appeared on the scene? On the basis of human brotherhood Christ insists vehemently on the duty of kindly philanthropic service, and no part of His teaching has produced larger results in India. Feeble attempts are made here and there to trace the teaching to Hinduism ; but all well-informed men recognize that it was introduced into India by Christian missions. This mighty force shews itself in every element of the social reform movement, but above all things in what Christians have done for the outcastes, and in the rise of the movement among Hindus.

4. The righteousness of God, as taught by Jesus, has

also exercised a profound influence. The conception necessarily involves the Christian ideas of repentance, forgiveness, the transformation of character, the holy life and the passion for saving men. All these in their fulness were adopted by Keshab Chandra Sen ; and those who follow him, both in Bengal and Bombay, still preach them ; and most of them may be traced in the exquisite cadences of *Gitanjali*. In all the other movements there has been a serious clinging to the conceptions of the old religion. Yet, modern man could not but seek to get rid of the filth, superstition and corruption revealed by the searchlight of Christ. Many of these things are exposed in the writings of Ram Mohan Roy, of Sivanarayana and Dayananda. There has been a serious attempt, on the part of the orthodox, to destroy, to drive underground or to deny the worst features of Left-hand Saktism, temple-prostitution, temple-miracles, priestly fraud and corruption, and unclean superstition. Even Vivekananda acknowledges the presence of masses of superstition in Hinduism :

The old ideas may be all superstition, but within these masses of superstition are nuggets of gold and truth.

Mrs. Besant alone has had the courage to defend many of the gross superstitions which the honest Hindu is heartily ashamed of. On the other hand, it is now universally recognised that no religion is worth the name that does not work for spiritual ends and produce men of high and noble character. Hindus lay all the stress nowadays on the best parts of Hinduism, and make as little as possible of law, custom and ritual. There is no movement that does not set the Upanishads and the Gita in the foreground. So keenly is this felt in Jainism and Islam that, where the laws of the religion are external and old-world, modern apologists tell

us that we must follow not the literal commands but the spirit of Jainism, the spirit of Islam ; and there is many an orthodox Moulvie in India to-day who denies that the Koran allows slavery, polygamy or the killing of men who refuse to accept Islam. It is very significant that the Deva Samaj and Madam Blavatsky unite in proclaiming to the world how many hardened criminals their particular doctrine has saved.

5. Christianity insists that *the worship of God must be spiritual*, and therefore that animal and vegetarian sacrifices, ceremonial bathing, pilgrimage and self-torture ought to be given up. For the same reason worship ought to be conducted in the vernacular, so that it may be understood by the people ; otherwise it has little or no value for them. The Brahma, Prarthana and Arya Samajes have responded very fully to these ideals ; and the Radha Soami Satsang, the Deva Samaj and Sivanarayana have not fallen far short of them. A sort of simple non-conformist service in the vernacular has been the norm for all these bodies. Sacrifice, pilgrimage and ceremonial bathing have been completely given up. The spirituality of true worship also finds powerful expression in *Gitanjali*. The conviction that prayer ought to be in the vernacular has led to fresh proposals among both Parsees and Muslims, although little result has followed. There have been a few attempts made to transform sacrifice to spiritual uses. Thus Keshab allegorized the *homa* sacrifice and the ceremonial waving of lights, called *Arati*. In the Arya Samaj and in the teaching of Sivanarayana we find fire-sacrifice retained, not as part of the worship of God but as a means of purifying the air ! The other movements cling to old Hindu worship practically without change ; but cultured men are more than half ashamed of it ;

the defences offered are very half-hearted ; and the details are frequently condemned by individuals.

The Christian contention that sacred books can be of no value, unless they are understood by the people, has led all the movements, Jain, Sikh, Parsee and Muslin, as well as Hindu, to produce translations of the sacred books they use and to write all fresh books in the vernaculars.

6. The Christian doctrine of the *Person of Christ* has been adopted in a modified form in a number of the movements. Keshal Chandra Sen is the most noteworthy instance; but, besides him, we note, in the Hindu sphere, the Chet Ramis and the Isamoshipanthis, and among Muahm-madans, the Ahmadiyas and the Nazarenes.

But much more important than these cases of direct acceptance of certain aspects of the Person of Christ is the indirect influence the doctrine has exerted. The most striking case of all is the prophecy of the Coming Christ which has caused such an upheaval in Theosophy. Next in importance is the increased emphasis laid during recent years on the Vishnuvite doctrine of divine incarnations, and the altered form it has taken. The old animal incarnations are dropped out of sight, and all the stress is laid on Rama and Krishna, above all on Krishna. The reason for his prominence is to be found in his place in the Gita. Krishna and the Gita can thus be put forward as a satisfactory Hindu substitute for Christ and the Gospels. Hence, in order to make it possible to place Krishna on an equality with Christ, numerous attempts have been made to whitewash his character as it is represented in the Epic and the Puranas, and many books have been written to prove the historicity of his life as it appears in the Mahabharata. A similar motive led a Calcutta Hindu to

publish a little devotional volume called the Imitation of Sri Krishna. It is worth noting also that the Radha Soamis call their Sant Satguru the Son of God.

7. The most Characteristic and vital of all Hindu doctrines is transmigration and Karma. It is also more anti-Christian than any other aspect of the religion ; for it involves not only the theory that each individual passes through many lives and deaths, but also the doctrines that a man's place in society is an infallible index of the stage of soul-progress he has reached ; that the suffering he undergoes is strictly equivalent to his past sins ; that women are born woman because of former sin, and widows are widowed for the same reason ; that to seek to ameliorate the social condition of an individual or a tribe is futile, since the exact amount of the misery or happiness each man will suffer or enjoy is inevitably fixed by his Karma ; that caste is the only right form of society, because social grades are divinely proportioned to human desert ; that divine forgiveness is impossible and that, since God stands apart from Karma He is necessarily actionless. So powerful and pervasive is the doctrine that there is scarcely a part of the religion that has not been modified by it. How potent then has Christianity been in controlling the religious thought of the past century ! The doctrine has been expelled completely from the teaching of the Brahma and Prarthanva Samajes ; and everywhere else it has been deeply wounded. Every aspect of the Social Reform Movement is a direct attack upon it ; and indeed each of the social implications of the doctrine is rapidly losing its hold. Men revere the doctrine to-day but do not understand it. To them it is merely an explanation of the inequalities of life ; but no educated Hindu is ready to follow even that line to the end.

On the other hand, every sort of missionary method and organization has been copied. A modern movement belonging to whatever religion is in almost every detail a replica of a mission. Many of the methods are old, having been long in use in Europe and America, but many are quite fresh, developed to meet the peculiar circumstances of Modern India. We shall merely give a list of the more notable of the methods copied, and leave readers to carry the inquiry farther themselves.

The modes of congregational worship, the educated ministry, preaching, lecturing, pastoral work, prayer meetings, itinerancy, conferences, make the first group.

Sunday schools, Bible classes, young People's Societies, Bands of Hope, social gatherings, and other forms of work for young people make another.

The principles and methods of the Mission school and college, Girls' schools, school for the blind, the deaf and dumb, orphanages, widows' homes and Zenana Visitation, form the educational group.

All forms of medical work, and also the Christian Leper Asylum, have been copied.

Work among the outcastes and the wild tribes is one of the most noticeable of all cases.

Literature of every type, in English and the Vernaculars, for men, young men, women and children, forms another group.

Philanthropy and social service can escape no one's notice.

Every movement has copied the Y. M. C. A., and a few have tried to reproduce the Salvation Army.

The very names used by Christians are adopted and used by non-Christians.

The whole movement is a *Revival* ; the work is conducted by Hindu, Arya or Muslim Missionaries ; on many of them the title *Reverend* is conferred ; Vivekananda organised a *Mission*, and many others have followed him ; *Gita classes* are conducted ; *Prayer meetings* are held ; and *Young Men's Hindu* (or Arya, Jain, Muslim, Buddhist) *Associations* are organized ; and the language of the Bible and of Christian prayer is on every lip.

8. In all the movements we trace a strong desire
 “ *That their leaders should be like Missionaries*, that their
 “ priests and teachers should be men of training, of high
 “ moral character and spiritual power. Each body desires
 “ to give its teachers a modern training in theology, so that
 “ they may be able to teach the people and to defend the
 “ system from outside attack. The great majority of
 “ sadhus, priests and gurus are recognized as being worse
 “ than useless. Apart from the Brahma and Prarthana
 “ Samajas, very few of the movements have been able to
 “ secure trained leaders. One hears everywhere that there
 “ is great difficulty in getting good preachers. All the
 “ clever young men want to enter secular employment.
 “ The sectarian movements have organized examinations
 “ and offered prizes to stimulate study; while the Parsees, the
 “ Jains and the Muhammadans are making serious attempts
 “ to organize modern systems of theological training.

“ 9. A peculiarly arresting proof that Christianity has
 “ ruled the whole religious development of the last century
 “ is to be found in the *Social Reform Movement*. From
 “ beginning to end the ideas that have led to reform have
 “ been purely Christian, and have had to win their way in

" face of the deepest conceptions of Hindu theology and
 " the social organization. Buddhist and Jain teaching are
 " quite as hostile, and Islam also, in most cases. All this
 " shines out so conspicuously in our sixth chapter, that we
 " need say no more here.

" 10. The dominance of Christianity in the religious
 " development of the last hundred years may be clearly seen
 " in this that, *almost without exception, the methods of work*
 " *in use in the movements have been borrowed from Missions.*

" *This is the more noticeable since India, in the past, had*
 " *the genius to produce a series of methods of religious propa-*
 " *ganda unmatched in the history of the world.*

" The schools of the Priests, which at quite an early
 " date were thrown open to the three twice-born castes, is
 " *the first method* of Hinduism. In them arose most of the
 " greatest literature of the religion ; and, for well-nigh three
 " thousand years they dominated the mind of India (1).

" When the passion for release from transmigration
 " awakened the early Hindus to philosophic inquiry, there
 " *appeared the second method*, groups of wandering monks
 " (and nuns also), who practiced and taught their respec-
 " tive ascetic theories of release. All the forms of Hindu
 " philosophy were propagated in this way. The same is
 " true of Buddhism and Jainism, except that in these move-
 " ments monasteries appeared at an early date, and greatly
 " eased the rigours of asceticism (2).

" In Mediæval days there appeared *the third method*,
 " the wandering monk with his commentary on the
 " *Vedānta-sūtras*, challenging to debate any one who had

“a rival theory of the Vedanta, or a rival philosophy and
 “retiring from time to time to a monastery to study and
 “write. Sankara, Ramanuja and Madhva are the best
 “examples (3):

“*The fourth method* appeared very early in the Tamil
 “South, an emotional devotee, poet, musician and singer,
 “wandering from shrine, to shrine, using only the vernacular,
 “singing and dancing in ecstasy, or swooning away in
 “rapture before the idol which he adored (4).

“Ramananda was the creator of *the fifth method*, which
 “proved very successful in north India, the wandering
 “preacher and theologian, fit to meet scholars, but ready
 “to preach to the people in their own tongue, and always
 “ready to put his prayers and meditations into pithy ver-
 “nacular verse. This type, known as the *Bhagat*, (i.e., the
 “Bhagavata, the devotee of the Lord, Bhagavan), might be
 “a monk, like Ramananda, or a married man, like Nanak
 “or Tulsi Das. Chaitanya was a Brahman, who had been a
 “brilliant figure in the schools; but he introduced into the
 “North the ecstatic singing and dancing of the South (5).

* “*It is very remarkable that no single movement in our*
 “*days uses these remarkable methods. We have seen no new*
 “*Sanskrit commentary on the Vedanta-sutras. No verna-*
 “*cular poet moves from shrine to shrine dancing and*
 “*singing, followed by crowds of enraptured devotees.*

* “*Dayananda and Ramakrishna were monks; but in*
 “*neither case did any organised movement appear until*
 “*monastic modes of effort had given place to missionary*

* These two paragraphs are purposely italicised to give prominence to Dr. Farquhar's mistakes and bias.

“ methods. Keshab introduced Chaitanya's dancing and singing into the Brahma Samaj, but they are of no service to-day as modes of propaganda. Only modern forms of effort are efficient. The occultism of the new Theosophy is the one outstanding method at present in use which is not missionary in origin, and, as far as one can see, it is not Indian either.”

V. After the evidence we have already adduced none need be gathered to show that Christ's parable of the leaven is proving itself true in India. Sir Narayana Chandavarka of Bombay, in the following words, speaks out what many recognize to-day :—

The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu Society and modifying every phase of Hindu thought.

VI. Every student will notice how remarkably close the parallel is between the revival of the ancient religions of the Roman Empire in the early Christian centuries and these movements in India in our own days. The similarity is far greater than we have been able to bring out in our pages, since our studies run on other lines. A number of the salient points have been already touched on in fugitive papers by different writers ; but the subject is well-worth working up into a monograph.

* * *

The above quotations speak for themselves. The table of contents as well as the concluding chapter of Dr. Fariquhar's book are given in this Appendix in the hope that other leaders of “ Modern Religious Movements in India ” will refute them. I have done my part of the work in this booklet.